

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

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SPIRITUAL MANIFESTATIONS.

EXPLAINING  
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND  
HARMONIES,  
AND  
THEIR RELATIONS TO EACH OTHER,

WITH COPIOUS ILLUSTRATIONS.

PART IV.

THE ANALOGIES OF CREATIONS.

[CONTINUED.]

120. The above classifications of forms and principles were intended as a preparation for showing that there is such a science as Spiritual Arithmetic, agreeably to what was said in Illustrations *n* of No. 48, wherein it was said that all numbers are derived from the fundamental one or unit, as all things are derived from the Primary or Fundamental Unit or Divinity, and that as all things are derived from and stand related to this infinite Primary or Unit, and refer to it, so are all numbers derived from, and stand related to, or are referable to the primary number one or unit, which is also unchangeable and self-propagating, like the great Fundamental Primary and Archetype of all things, of which the primary number is the antitype; and as this primary unchangeable unit is the antitype of the great Fundamental or Primary of all things, then, numbers in their scientific relations and conditions must be the antitypes of all creations, subversions, redemptions and harmonies, and their relations as a consequence. Numbers are the external category or listing of all forms and conditions of all varieties of things.

130. If, then, we shall be able to show that there are the same scientific arrangements of relations among the things of creation, as there are among numerals, all must concede, that we have opened a door to the knowledge of all things, Spiritual and material, and their relations, because it necessarily follows, that if such analogous relations exist among creations as exist among numbers, that the relations of creations may be traced by numeral calculations and arrangements, so that from the known, we may advance among the unknown scientifically, and with numeral certainty and confidence. If, as far as the analogies of creations are known, they are seen to advance step by step, from the Primary of all things, as do numbers from their fundamental or primary, we have a scientific certainty as a foundation for our belief of what the unknown is, as if we were to say: we know how many square feet there are in a square yard, and also how many square yards in a square mile, but do not know how many square feet are in a square mile. These things being known in numerals, it is easy by arithmetic to calculate, and know with certainty how many square feet there are in a square mile, and so by Spiritual arithmetic solve Spiritual problems.

131. Let the fact be fairly established, that all creations proceed from their primary Unit, as all numbers do from the numeral primary unit, and it will be easy to trace out the analogies or principles by the science of numbers, when we consider the relations in which all numbers stand to the primary number, and to each other. The primary unit number, one, cannot be multiplied or divided; it can as a whole, be added or subtracted, but it is unchangeable and forever the same, whether applied to things as wholes or halves singly or numerously. It is still one half, one whole, or one hundred, &c. Thus far, at least, it is the antitype of the great Primary Unit, the Fundamental of all things.

132. The most simple method of increase among numerals is successively to add one to the preceding number, so as to produce a number that is one or a unit, more than the preceding; thus to add one to one makes two, add one to two makes three, and add one to three makes four, and so on to infinity. All numbers formed from the unchangeable unit, are each in themselves unchangeable, as two or three are two or three whether applied to two or three things, two or three halves, or two or three hundred. Numbers are the principles of varieties which never change, and are hence a just and reliable science, standpoint or index to measure conditions by, which really or in appearance are mutable or continually changing. More of this hereafter. All numerals could be produced by adding one more to the last, as all things might be developed from the preceding by education, that is, the throwing off gradually the unsuitable and receiving the addition of that which is more suitable, as shown in No. 57 and Illustrations. This is the most simple, and therefore the more interior and elevated order of progression. It is founded on the development of two (wisdom) from one (love) in the Infinite, and the development of three (omnipotence) in Him by the same process of adding one (love) to two (wisdom) making three (power). Thus is His identity completed without any but self-propagation, by a process to which education is analogous. In this order of development we have so far specifically con-

sidered the development of creation, both Spiritual and material, by successively adding one to the foregoing.

133. There is another more external and shorter way of arriving at the same results established in and by the Two (the Wisdom) of the Infinite, that is, from Itself to propagate four (activity), and this is expressed in numbers by multiplying two by itself, which makes four, without the development of three.

This Three (power) is produced by an elevation of two.

Then Two by Three (Wisdom by Power), can propagate six (affinity), expressed in numbers by the multiplication of two by three is equal to six.

Having both two and three, the Infinite in its own Identity has conditions enough to reach affinities by multiplication. Affinities are the actual groundwork of all propagations, as amply explained in No. 99. Thus in the One, Two and Three of Divinity, we have the groundwork of all creations, by additions (eductions), and by multiplications (propagations). Thus having arrived at six (affinity), this, in the hands of Two (Divine Wisdom), or by multiplication from it, as two multiplied by six make twelve, that is Human progress, the very apex of creation, both internal and external. It may from hence be rationally concluded, that all the products of multiplication represent offsprings in creations, as they are really in arithmetic the offsprings of the multipliers by their respective multiplicands. We hence conclude that all products of multiplication in the science of numbers represent or are analogous to new or separate identities among the works of the Infinite, and that those numbers which are not products of multiplication represent an elevated state or degree of that which is represented by the preceding or lower number, as well as the lower or more inceptive state or degree of that which is represented by the next or higher number. This is especially shown to be the fact in the case of seven (propagation) being an elevation of six (affinity), seven being a number not producible by multiplication. (See No. 99.)

134. It is also easy to be seen that six (affinity) is a new identity, or the offspring of two (wisdom), by three (power), or the power of Wisdom, or discrimination of the uses of varieties. (No. 1.) That is, it is not an elevation of five (gravity), may be seen from this; gravity is the law of subversions, while affinity is the law of redemptions. (No. 44.) Gravity is also referable to one (love) that desires to bless all things indiscriminately. (No. 92.) Then to add one (love) to five (gravity) would increase the strength of gravity, not make discriminating affinity, and thus its force of subverting all the forms which Wisdom in its discriminations sees necessary. Is it not hence clearer that affinity is a new identity, and not gravity elevated or made more forcible; and also that five (gravity) is a lower degree or state of affinity? (No. 95.) And also a lower state of (four) activity? Gravity is the lowest of all Spiritual degrees representing Omnipresence, which has less of life in it than anything that goes before or follows after. (No. 66.)

135. We have thus three modes of increasing numbers. First, by adding one more to the next preceding. This is analogous to education. It is the only possible mode as far as the first three of anything are concerned, and this, because this is the case with the three Primordial attributes of the Infinite, or archetype of every identity that ever existed or can exist. This is the most simple, child-like, most heavenly and sacred order. It prevails in the inmost of all things, but will not now be further explained. That with which we have the most to do, is the second, or the order of propagation by multiplication. Proceeding from these two modes, as Power proceeds from Love and Wisdom, we have a third order of progress, that is, by the addition of one or more to all that precedes, as three added to four make seven, or that activity with power, are equal to propagation. When we consider that activity is the direct offspring of wisdom, or two multiplied by two, (No. 133.) we see that this activity with power is the very essence of propagation. We thus see that as we have two primordial attributes in all things, (No. 120,) so we have two primordial methods of developing numbers, and one method flowing from, or as a consequence of these, as power is from the two primordial attributes of the Infinite. There are numbers that can be divided equally, or what are called even numbers; and there are those that cannot be divided equally, or what are called odd numbers. The fundamental One cannot be divided at all. (No. 131.) Of these things, and the relations to numbers and creations, we cannot speak more at present.

136. One, two, three, five, seven, eleven, nineteen, &c., are numbers that cannot be formed by multiplication, while four, six, eight, nine, ten, fourteen, fifteen, sixteen, eighteen, twenty, &c., are all products of multiplication, and represent in progress new identities, or offspring, while the other two are degrees, and degrees only. Thus one, two, three, represent the infinite Love, Wisdom and Power of the great I AM. These constitute His Identity as He is in Himself. (Nos. 4, II, e, 4 Cor. 1.) Where four is activity, which is from Him, but not any part of His identity. (No. 74, II.) Five is gravity, and is a degree as explained above; also that six, (affinity,) is an identity as explained, also that seven is not, while eight, nine and ten (sensation, instinct, and appetite,) are all distinct identities, for sensation is mere consciousness, instinct is internal guidance, while appetite is external influence or the desire of the creature. Eleven (reason) is not a new identity, for it is an elevated appetite and a foreshadowing of twelve (progress), or a lower degree of it. That reason is a mere eleva-

tion of appetite is evident, for it is a function capable of acquiring knowledge by contrasting the relations of things, whereas mere animal appetites are functions capable of doing the same among external things alone, as seen in No. 1 and III. That thirteen is the elevation of man, and that this is a higher degree of twelve, the progressing man, is evident.

137. So among material formations, one, two, three, are the forms of globes, minerals and vegetables. That these are all degrees of material forms is evident, for none of these are anything else but material forms. Minerals are higher or more perfect forms than globes, and vegetable forms are higher than what are commonly called mineral forms. Globes, minerals and vegetables are all forms of the material substances, and might be considered as mineral forms, formed by affinity, which in its inceptive state separated or curdled the universal material. (No. 95.) Affinity is clearly the cause of all varieties of forms, because gravity would of itself if unrestrained, make all globular, even all into one globe, and propagation can only continue forms that previously exist. (No. 99.) We shall however continue to call those forms material, which gravitate, those mineral, which are most clearly governed by affinity; and those vegetable, in which propagation is most clearly conspicuous.

138. There are many other considerations attached to the science of numbers, among which are powers and proportions. Powers are the raising of numbers in series from radical or root numbers. For instance, four is two multiplied by two, or the square of the root two, while eight is the third power or cube of the root two, or two in its third power or involution. We say with equal propriety, that an involution of Wisdom, (two,) produces activity, life, matter, (four;) also that the involution of Wisdom, (two,) into activity (four) produces sensation, (eight,) all these are activities. (See No. 104.) What would sensation be without activity, and wisdom or knowledge? What would eight be without four and two? Are love, power or gravity, as approximately important to sensation as wisdom and activity? No! It is so with sensation (eight) to which is added activity (four) making (twelve). Or as four (activity) is to six (affinity) so is eight (sensation) to twelve (elevation.) This is true, for as affinities systematize activities according to the discriminations of wisdom, so the progression of man is the systematizing or balancing into orderly arrangements, all the sensations we feel, mental and physical. This is evidently true.

139. We have stated (No. 98) that in progress the next higher order commences at or with the fifth of the preceding order. For instance, globes, the one or first of the external material creation, are, under the law of gravity, the fifth of the Spiritual order. Then at the fifth or fifth of the material forms, those of fish and fowl, begins the formation of man, the next in the ascending scale. The focus in the mother's womb is the first state of man as a separate, material form or identity. Man, with other perfect animals, commences with the states of fish and fowl, for embryos in the womb, fish in waters, and fowls of the air, all progress continuously; they float, swim and fly. Instincts by which all these are governed, are continuous also. Perfect animals all step or progress by interruptions; so do some fowls, as they approach the animal state in their order, ostriches and amphibia. Appetites, the law governing animals, like their progressions by steps, are capricious and interrupted. Man, from infancy to rationality, progresses through all the animal states, from lowest to highest, and then he acquires power to scan relations. (No. 1, and III.) He rises higher than they can. Here it may be plainly seen, that like the ascending scale of music, creation passes through seven states, and that the fifth of one key note, both in music and creation, becomes the fundamental or key note to the next above, (Nos. 91, 98, 100.) Examine these things well, before you decide against our positions, and be sure you know what is right, before you say we are wrong.

140. In the further progress of our work, it will be our duty and our pleasure to show, partly by the foregoing principles, but mostly by others not yet unfolded to you, that the Bible is what it claims to be, (No. 11) a book derived from the Infinite, or as He is expressed or addressed to our senses in His works. That it was given to men through various mediums for various purposes, and to be received as possessing different degrees of quality or authority, like everything else in the Spiritual and material Universes. That it is an epitome, abstract, synopsis or an abridgement of the works (words) of the Infinite, which in great mercy has been given to rational finites, so that they may be rationally and scientifically taught, that they may know their relations to their Creator, to creation generally, and to each other in particular, without being obliged to ransack Heaven and earth, to find out the principles of rational religion, the true and only way of ascent to true and eternal felicity. (Nos. 12 to 15, &c.) Deprive mankind of this means of elevation, and priests, either theoretic or theological, will ride us.

141. We propose to show that book contains the three fundamentals of religion, or rational religious instruction. Commands or directions to be obeyed or observed, blessings as the consequence of obedience, and petitions to give the power of being obedient; and that these three refer to themselves generally and particularly to the Love, Wisdom and Power of the Infinite, as a whole, and to the "seven Spirits of God," the active principles of the Infinite, as containing several parts. In short, we propose to show that the Bi-

ble is an analogous humanity, and like every seed and every nut, has a kernel in it, and within that kernel a heart, and other forms proper for germinating, as well as skin, bones, hard shells and husks, to shield the more vital parts from the approach of unprepared hands, that would violate principles, and thus destroy their power to propagate good in themselves. We propose scientifically to scan or examine the three primordial identities contained in the Bible, its heart, its lungs, and its brain; and also extend the investigation to the "seven Spirits" of them, as well as the sensations, instincts, appetites and rationals, contained in them. We will do this to show its parallelism with Nature itself, which can be shown of no other book that ever was written, or that ever will be written.

142. In different versions of the Bible, there are many differences from the same original. For instance, the Ten Commandments, or decalogue, by some are numbered in one way, and by others in another. The Bible, itself, does not settle this rather unimportant question, but science will. There are different orders for the beatitudes pronounced by our Lord. Which is the true and which the erroneous order, will also be settled by science, as all the real or apparent discrepancies may be settled in the same way. Among the infinite varieties and diversities of things developed from and by the Love, Wisdom and Power of the Infinite, such a book as the Bible was developed. The infinitude of varieties would have remained eternally *latent* without this development. This will be shown, and also that this development could not be absolutely perfect, No. 75; but that given as it is, as perfect as an animal, tree or nut, and having given to us the science of Order unchanged, to scan it by, it is all it was intended to be, answering all the purposes for which it was written. If man's rules of judging of it have been still more imperfect than the book itself, the book is not censurable for his mistakes, any more than a rough unsightly nut would be censurable for the conduct of an ignorant man who might throw it away, or abuse its proportions or appearances, in his ignorance of its intrinsic worth.

143. This arrangement is very gratefully received by the Medium, who, from the most active life, has devoted two and a half years to his Spiritual development, to scan and examine the three primordial identities contained in the Bible, its heart, its lungs, and its brain; and also extend the investigation to the "seven Spirits" of them, as well as the sensations, instincts, appetites and rationals, contained in them. We will do this to show its parallelism with Nature itself, which can be shown of no other book that ever was written, or that ever will be written.

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## Christian Spiritualist.

So long as Men are honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JULY 1, 1854.

## TO OUR BRETHREN IN THE WESTERN STATES.

General E. F. BULLARD, of Troy, and CHARLES C. WOODMAN, Editor of the CHRISTIAN SPIRITUALIST, will depart on the first of July on a Western tour, intending to travel for several weeks. Their mission will be explained to you by themselves.

We commend them and their mission to your kindest considerations.

During the absence of Brother Woodman, the Editorial department will be filled by Brother O. G. Warren.

### IMMORTALITY.

At a meeting of the Society for the Diffusion of Spiritual Knowledge, Sunday, June 25, after prayer and reading from the Bible, a medium was impressed and spoke as follows:

It was to save those that were lost that the Son of Man came. Before his advent to this world, there had been men who, in the retired sanctuary of their own reason and in their own souls, had thought out many truths which he afterwards promulgated. Some there were who believed in Justice and in Truth. Some there were who believed that the grave did not close over all of man, and that the better part arose from the body at death, and entered a new life, which it was to enjoy from that time forth forever. Those men were few, however, who had distinct ideas concerning Immortality, and the duties which devolved on them while here on earth. The mass of mankind had only a vague intuition; they could not fully believe that when the body was laid in the ground, the man should again live. The philosophers and sages felt it, reasoned it out, and gave tangibility to something—something on which they could depend; something which gave them the conviction of eternal life, and, if they were good men, of eternal happiness.

But it was to save the lost that Jesus came. It was to make this knowledge of Immortality universal that Christ preached; and the tendency of his doctrines has been to place before the minds of men this fact, that they could not die; that they themselves should live so long as their Father, God, should exist. This was the doctrine which Christ came to teach; it was the doctrine he promulgated to the peasants on the shores of Galilee. Philosophers and sages had reasoned out the matter before. Christ spoke to the interior perceptions of men, and made them give tangibility to that belief which heretofore had been a mere matter of sentiment and conscience. But while Christ preached Immortality in this manner, he made people know that they should live though their bodies became corrupt and dead. Men, had they wished it, could have reasoned out this matter for themselves. But some there are,—and when I speak to you, I speak to many others beside, for my words may reach the eyes and ears and perceptions of other men,—some there were and are, who need reason and logic to settle their belief in Immortality. I propose, to-day, to speak to you upon that subject. Saving men, is releasing them from the bonds and chains of Time, and giving them the freedom of Eternity. I wish to convince them that their souls can never die; but shall live so long as a star shall shine in Heaven, or so long guide its course.

My friends, I wish to speak to you to-day, upon Immortality—Eternity;—a subject broad enough; one which I can make command your attention; one which I can make you think upon intently and deeply, if you will pay a little regard to the words which I shall utter. Immortality—I dislike to apply rules of mathematical reasoning when speaking of a subject like this.—Immortality is truly a matter of interior perception. A man knows that he is immortal, and that is enough. But if you desire arguments upon this subject, in order that you may convince others whose consciences are enveloped in mists and clouds, I will give you arguments to prove that man is immortal. And in doing this, I shall use the words, partially—and reasoning entirely, on some points—of a man who now lives upon this earth.

I say man is immortal, and I prove it thus:

Firstly, By proving from man himself that there is a God in Heaven.

The sage in his closet—Plato or Socrates—any man who has lived upon the surface of this earth, and made a business of thinking, and he has reasoned out this fact, and he believes it, because he is obliged, from the very nature of the case, to believe it. These arguments may appear common and stale, nevertheless they are forcible and irresistible. Man, all over this earth, feels within himself a sentiment of dependence. Now, there must be something in the universe to satisfy this sentiment of dependence. For the eyes, there is something to see; for the nose, there is something to smell; for the taste, there is something to be tasted; for the hearing, there are sounds. For dependence, there must be something on which to depend. All men feel this inner sense, and the inner senses correspond entirely with the outer senses. And so far as the outer senses cannot lie, but indicate by their very action something outside of themselves to which they can be applied, so with this inner sense, that, too, indicates something, inevitably outside of itself, on which it can, and must, and will depend. All men feel this dependence. There must be something to satisfy that feeling; that something must be God, and can be nothing else.

The Scandinavians believe in Odin—a man superior to themselves, who could wield a heavier battle-ax, draw a heavier sword, march over a greater distance, slaughter more enemies, drink more blood. He was the God of the Scandinavians. And even that imperfect image of themselves helps to prove the great truth that there is a God above all; for even he, the wild barbarian, was not satisfied with himself—his own physical and mental power; but he must needs depend on him.

So with the African and his Fetish. He believes in something outside of and greater than himself, who holds him in his right hand, to do with him as he will.

The American Indian lifted up his aspirations to the Great Spirit. He asked Him for the rain and the sunshine. He asked Him to mitigate the colds of winter and the heats of summer. He knew that there was a power superior to himself; that could do things which he could not do; could control the elements and the harvests. He felt his own dependence upon God. That sentiment proved that there was a God of the Indian.

And so all over the world. There is no tribe of men so debased, having so little of manhood within their individual souls, who have not a depend-

ence upon something above themselves and above their nations.

This sentiment of their souls proves, as I said before, conclusively proves, that there is, outside of themselves, something on which to depend.

Man, in his interior senses, never, never lies. He always tells the truth to his own soul; and his own perception. It is only when men begin to reason with the external in the world, that they get into fogs and mysteries. Men know that God lives, because they feel Him in their own souls; but when they endeavor to ascertain the nature of that Being, they magnify themselves, and worship their magnified image. That is where the difficulty exists;—not in man's perceptions, but in their application of their reasonings to those perceptions, convincing their external intellects that if there be a God, he must necessarily be something like themselves, only greater, more cruel, and more strong. Such Gods are universally worshipped.

Should the lion have reflective faculties given him for awhile, what kind of a God would he set up for himself? The lion would magnify himself, and he would worship a lion seated upon a high throne, with his teeth fixed in the neck of universal mankind, roaring out revenge, and hate, and scorn. Such a being would the lion worship. So it was to save those that were lost that the Son of Man came. Before his advent to this world, there had been men who, in the retired sanctuary of their own reason and in their own souls, had thought out many truths which he afterwards promulgated. Some there were who believed in Justice and in Truth. Some there were who believed that the grave did not close over all of man, and that the better part arose from the body at death, and entered a new life, which it was to enjoy from that time forth forever. Those men were few, however, who had distinct ideas concerning Immortality, and the duties which devolved on them while here on earth. The mass of mankind had only a vague intuition; they could not fully believe that when the body was laid in the ground, the man should again live. The philosophers and sages felt it, reasoned it out, and gave tangibility to something—something on which they could depend; something which gave them the conviction of eternal life, and, if they were good men, of eternal happiness.

But this does not prove that the living, true God does not exist. It only proves that men in the crude state, before they have been melted and purified by the power of thought, are unable to fix His attributes. They worship hundred-headed hydras; and it is because they would delight to be just like what they worship—the would become hundred-headed hydras, nothing more. The sentiment proves the existence of a God; the reflex of man's reason has heretofore never proved His nature and life, and, if they were good men, of eternal happiness.

Take the whole range of science and art, my friends. Read books on every subject, and you will appreciate something concerning every single

thing that man heretofore has preached about,

wrote about, talked about, thought about. That proves that every man has within himself a germ of everything which Nature and man can contain. We can feel safe and calm, and rest assured that that which we deserve will be given unto us, whether it be of happiness or punishment; and that man is a coward, and fit almost to be a beast, who can commit a wrong, and not stand ready, day or night, to receive the punishment for that wrong. He is a coward, and not worthy the dignity which is in store for him. So much of man that is good, for so much shall he reap the benefit in his own soul; so much of man that is evil, for so much shall he suffer, until that evil is expurgated from his soul, and he is pure again.

The God which you have in your intellectual reason worship, is a God of Love, and Wisdom, and Justice. God knows the best of all possible things is Immortality. Now, that same God is a being of infinite Power, and His Power will bring about that which His Wisdom dictates as the best of all possible things—Immortality. It knows the Hemimortality is better than eternal death. Because all-powerful, He will bring about that which He knows to be true and good. Therefore is Immortality insured. God is a being of infinite Love. Infinite Love would say: that Immortality brought about by Power, induced by Wisdom, must and must. "It is not my design to curse afar, afar whence

My foot upon their necks, but to lift them up as a father lifts up his children, and make them happy around me. Therefore is it inevitable that this Immortality which Wisdom indicated, which Power produced, by Love, must and will be an Immortality of happiness.

Now Justice comes to claim her share—and Justice has much more to do in Heaven this day to make good the evils which have been committed upon God's children while here upon the earth, than to punish evil that is perpetrated here. Justice has its share in that Immortality and the manner in which it shall be spent by men. Justice looks down upon the earth, and sees the child groveling and delving in dirt; one who may have been a Newton or a Channing here, suffering from causes over which it has had no control; and it knows that Justice has not been done that child. It knows if Justice were done, it would stand aloof, like a beacon on the sands of Time, to guide the wayward mariner in the course he should pursue for safety and for happiness. A Newton or a Channing is buried in the heart of that child, and Immortal Justice takes it in hand to see that the Newton or the Channing shall be brought to light. Take a beggar in your streets. His parents may have been depraved and bad; they may have lived lives of vice and misery; and in vice and misery the man you see may have first come forth into this world you live in. He could not prevent his parents' wickedness;—yet, while he lives on this earth, he suffers from these causes and circumstances, and day by day, hour by hour, his soul is wrung by misery, his body is distorted by want and affliction of all kinds. Poor man! He fails to find Justice here; and would that he could know that there is a God in Heaven, one of whose attributes is, eternal and complete Justice. He is not to be punished in his future life because his parents were bad, although he suffers every day and every hour while here on earth. Infinite Wisdom says that would be the best thing for the world and for all. Infinite Power says that best thing shall be brought about. Justice requires Immortality. Man himself requires Immortality. He longs for it; and his Creator would never have placed that longing in his soul without the fact beyond on which that longing could be expended.

Now an immortality of suffering would be a curse, and not a blessing. How could you, any one of you, be happy while in Heaven, if you knew that your brother was suffering the torments of an eternal hell? You could not do that thing. In order to such a condition as that, your memory would be obliged to cover up your thoughts and feelings, and make a new being of you, and give you a new birth when you left this world, and not allow you to progress from this world up toward the throne of God. Did you know that, while striking your harps in praise of the Judge of all, your brother was really in agonizing tortures in the depths of hell, you would say, "Oh! give me my brother's place; there is no happiness for me while he is there." God would not so crush out every feeling of your soul as to require you to be happy knowing that your brother was writhing in the eternal depths of misery. No man naturally ever believed that his Father in Heaven

had committed him for the purpose of eternal misery or eternal death. That belief is the fabrication of the priest and not of God. Ask your own internal conscience to tell you whether God, your Father, would allow one of His children to live an eternity of misery; and your soul—if they are worthy the name of souls—will tell you No. It is the devil who would do that thing, and not the God and Father. No! no! Hell is a libel. Hell—I will not speak of that; I will not tell you what my feelings are. But I will tell you this: that millions and millions have entered upon their Spiritual and eternal existence with the fear of hell before their eyes; and that fear has so blinded their vision, so shut up their perceptions, that for years and years they have lain down in misery, and woe, and longing; they have cursed men who so deceived them. I tell you, my friends, whatever you may say, if you do not wish the curses of Spirits ringing in your ears, tell them, every day and every hour, that God is a God of love and not of hate; that God made Heaven for His children;—that they suffer hell, they make it for themselves. God does not wish it; He desires, all the time, that His children should be lifted up to glory and to happiness, and not ploughed down lower and lower to death, and degradation, and mental misery. Priests do that. God draws them from the depths in which the priests have placed them. God lives; He is a Being of infinite power, a delicate perfume produces a delight in both—a delight of feeling in the physical, a delight of thinking in the Spiritual. When man was in a state of purity—if such a time ever existed upon the earth—he made use of both the physical and mental organizations, and derived benefit from them distinctly. One—the Spiritual—may be called the interior man; the other—the physical—the exterior. In order to the highest degree of happiness to which man can attain, these two organizations should be in equilibrium. But, from a variety of causes which have been at work since the creation, the external has acquired a superiority over the internal. Man's knowledge, as well as his habits, relate more to the physical than to the Spiritual.

As to the disembodied Spirit space is nothing, so to the Spiritual man while still dwelling in the body, providing its powers were not controlled and circumscribed by the influence of the physical, space would be annihilated. Spiritualism, in its teachings, tends to elevate the Spiritual man—tends to renew in the Spiritual those powers which have been diminished and cramped by the influence of the external—the physical. When it has completed its mission, and the equilibrium between the two is again restored, the Spiritual, whenever necessary or desire demands, will be enabled to act independently. And whenever this state of being again exists—and this is a proposition which will meet the approval of but few in this world—books of science and philosophy will no longer be needed.

We will take one science, and the remarks which

we shall offer upon that will answer equally well

for all others—Geology. The inner man, having

thrown off the control of the outer, is desirous of

becoming acquainted with the facts of this science.

Now, instead of reading the primary, secondary

and tertiary strata, etc., he is enabled, by his Spirit

sight unaided, to look down from the surface of

the earth toward the centre, and examine for himself

every day, and every hour, may send forth its

hymn of praise, as the bird, yet the soul is work-

ing to day; the soul is struggling continually toward

the mountain-top of truth, and seeks to reach the

light which emanates from the Father's throne.

The soul has not changed with its valley life, but

will always be soaring toward perfection in every-

thing of which it is capable of thinking. It will

be all mankind within itself; and until it has reached

that point, it is not what it was designed to be.

My friends, this subject is exhaustless. I might

go on from now till morning, and talk to you of the

glories of the Spirit-home—of the love of the angels.

I might go on and talk of the Justice of the Great Father of All. I might tell you that no

matter how dark the present looks to you, yet that

that poor brother is in the hands of the Universal

Father, and that every faculty that lies now con-

cealed in his soul will be brought forth, and will, in

its good time and place, produce its fruit. Look

around in this great city, and see how many there

are who fulfil their office, their destiny. You can-

not find them; they are not here. They must ful-

fil those offices; they must accomplish those desti-

nies somewhere. That somewhere is their Heavenly

home. Every one now who hangs with delight

over the pages of the poet, and drinks with rapture

his cup of inspiration, will himself produce

more glowing poetry. And he shall engrave pure

fancies upon the tablets of his memory, from

whence they can be obliterated never more. That

man who to-day looks up to the orator of your

land, and hears words of eloquence pouring from

his lips, and thinks he must be a being superior to

himself to utter such words and feel such feelings,

and longs to listen more,—that poor man shall one

day keep entrance a myriad of souls, hanging, too, upon the eloquence of his lips, filled full of de-

light by the entrancement which flows from his

lips, and thinks he must be a being superior to

himself, and that he will be a being superior to

himself. That man who now listens to the ex-

position which tells of the manner in which this

earth was built by the great Master of All, shall

know more of the construction of this earth you

live on, and of the planets which roll above your

heads, than all Geology ever could conceive of;

aye, ten millions of times more than ever was

known in this world. That man who listens to

the descriptions of the florist, and is told that a

sunny clime produces this flower and that fruit,

and the Arctic region is beautified by this moss

and that lichen, shall know of beauties of flowers

which botanists can never conceive here. One man

in adoration of the sculptured stone, and

listens with delight to the description of the flower.

All these things shall he know, and more. All that

man has done shall he do, and more. There is

room enough to grow in eternity. You will not

have to sit around the throne of God, and strike

your harps in continual admiration of Him. It

And Posy, too, shall lend Her aid,  
Persuading as she sings,—  
Scattering over your shaded earth  
Sweet incense from Her wings.

[For the Christian Spiritualist.]

**IT'S ONLY A PENNY.**

Have you marked the poor sweater, draggled and cold,  
As her broom piles your mud-stricken path?

The tail of her woe on her garment is told;

Oh, meet her appeal not in wrath—

"It's only a penny,  
It's only a penny, she craves.

Is she barefoot and loathsome, repugnant to sight?

She's a spirit that one day may shine

Where the sun of her sphere in unclouded light,  
May out-dazzle the glory of thine,—

"It's only a penny,  
It's only a penny, she craves.

Oh, scan not that countenance, gloomy and sad,  
No ray of hope's to show—

But speak in thy pity, and bid her be glad,  
And angelic joy than know—

"It's only a penny,  
It's only a penny, she craves.

In the pestilent alley, the hovel of crime,  
She drew her first breath in the world;

She came here an angel of happier clime,  
Let your lip not with scorn then be curled.

"It's only a penny,  
It's only a penny, she craves.

Her mother, her father, names sacred to you,  
Alas! they are demons of sin;

And brother, friend, sister, to her clowned view,  
But bolt down the dungeon she's in.

"It's only a penny,  
It's only a penny, she craves.

[From the Spiritual Telegraph.]

**A FRAGMENT OF A DREAM**

FROM AN UNFINISHED POEM.

BY D. C. S.

I have been in Dream-land!  
The sedgy marshes of her dusky streams,  
Through which the wailing minstrels pipe,  
Her wood and won my footstep.

She laces and up her mountain steep,  
Shimmering in the glory of the dawn,  
Way has been sweet, morning, Summer, Autumn,  
These compassed me.

With the coy young Spring  
Was my first journey to the mystic land;  
Spring led the way, I patient following,  
With eyes and heart a wonder where she stepped.

The flowers were a mystery, and pure hyacinths  
Would take a sudden glory from her smiles.  
The pale-blue violet in her presence grew  
Bolder, not seeming at all to feel the sun!

With the sun, and quiet, went the sun!

And the green and succulent grasses went  
(Called a field by Spring) the glad sheepy flocks  
And patient kine.

Fain would I linger here,  
Lipping the glories that I cannot speak!

As a fairer garden, and a bower,  
At a morn of star, and flower, and waving wood,  
Whose names are yet a mystery, but whose light,  
And beauty, and wild music, are become  
A sun-dappled prophecy!

Fain would I tell the ways the Summer led,  
The lessons that she taught, the love I tell  
To the sun, in autumn's time,  
But not for me I went to the sweet land.

Beds a spike-like monument, that rose  
Wan o'er the death-sleeping, and just where,  
Through still, bright boughs and with these, one might catch  
Sudden, sun-bright pictures of the sea,  
My steps were told.

Like pallid maidens  
From a couch of darkness, from the dim East.  
The white moon rose, dapping the sea with silver.

"Do the dead live again?" I cried aloud,  
With a shudder, as I saw the warm blood  
From the faint heart of hope! "Do the dead live?"

I heard the murmuring-sobbing sea,  
Lifting his ancient anchor to the stars,  
That smote his surges with a silver rain!

"It's all that, in the heart of darkness,  
Oh, well might the boughs that mark death beautous?  
Has thou no music but a requiem?  
No light but moon and star-light?"

So I spoke,

And lay against the cold white monument  
A colder check. Suddenly the sun appeared;  
A fairer sun, in autumn's time. My vision caught  
New ranges, wider than the shore-bound seas!

Higher than reached the splendor of the stars!  
Higher, man! oh, how far!—and with these, one might catch  
Sudden, sun-bright pictures of the earth!  
From thy sad brow, The darkness cleanse, and follow!"

Then a voice

Made sweet my heart, with music fathomed! I looked, and saw where came the earthy words.  
There stood a pale, bearded man, lean-locked,  
With a pale face, and bony hands, bony brow  
The lucid palor of the autumn moon.

He said, and grew thoughtful. "Turn, behold, listen!"

He said, and waved his palm before my eyes.  
I saw, and with an aching heart, a wreath,  
With interlacing snakes was wreathed,  
And in the misty, gardens, and palaces.

And peals that led to syrian nooks.  
With a pale, pale, sun-brown youth  
Tope with the hours in philosophic speech.  
Each malen held a harp, which, as she touched,

A new-led music blared in the strings,  
With a pale, pale, sun-brown youth  
And the group was one more fair than all.

The choir-queen, of regal look and word,  
And thus her music ran. \* \* \*

GREENFIELD, Huron Co., Ohio, April 15, 1854.

[For the Christian Spiritualist.]

**WHAT? WHO? WHY?**

MY DEAR BROTHER: It is said that children, generally, ask

the question as to the *why* or *wherefore* of things, long before

they ever think of as to the *real* facts, or the phenomena

that occur. But as we progress from infancy to manhood,

and from science to philosophy, the first question we wish an-

swered is, as to *what has been done?* What has really come

to pass? What are all the conditions, laws, and properties of

the case? This query answered, the next in order would be,

*By whom?* Who has done these things? By what laws, im-

mediate or remote, have these things been brought about? And

satished on these points, we next inquire as to the *why?* Why

have they been done? What place do they hold in the universe,

in the great whole of things? What was the object of the

person acting? And how does this comport with, or really sub-

serve, the design of the Infinite Father who has brought these

things to pass?

The importance of a correct answer to the first question, in

respect to all that pertains to the world of Spirits, or as our

new Church friends would say, to the Spiritual world, will ap-

pear, when we consider it is, clearly, for a want of this in-

formation, that there is no more unity of faith and charity

among those calling themselves Spiritualists. Many, perhaps

the great majority, do not know *what* has come to pass. They

have seen, heard and felt, all of what has occurred, but not

the whole. All they know is what they have tested with their

external senses. They have heard and witnessed certain exter-

nal phenomena, but these were fragmentary, they did not consti-

ute the whole of what was done. Perhaps the most important

portion are *out of sight*, and could not be seen by any mortal,

whether a "medium" or not. And although the medium or

seer is in the external world as to his outward form, and in the

Spirit-World as to his interior, it does not follow that he is thus

fully qualified to form an accurate judgment of that world of

which he is not an inhabitant. That world may, for aught he

knows, have its external and internal, and these corresponding

to what is here, the external may be only the apparent, not the

real. So, if appearances here are following after, so they

may be there. Why, then, should mortals become dogmatical

and censorious in respect to that world, into which we have not

fully entered? Why should we judge and proscribe one another

in respect to matters which neither of us know all about, and

which we cannot fully comprehend till we arrive at the full

stature of manhood, in the Spiritual world, which is so far above

and beyond the world we now inhabit? To show how very lit-

tle is known of the manner in which the Spiritual flows into

the external world, let us now ask, what we know of *obsession*,

possession, and infestation of mortals by Spirits out of the body?

How is it in cases of *Pathos*? I fascinate a mortal, and so

completely halucinate him, that he does not know his own

name, and is made to imagine that I am Swedenborg, Lord Be-

ron, Dr. Franklin, or any other distinguished personage he may

happen to think of by my means. Now, how do we know that

Spirits out of the body may not possess and halucinate me-

dia to the same extent? How are we to know to what ex-

tent fascination and mental halucination are carried on by

Spirits who approximate so near to this external world, that

they take *possession* of mortals, and so control their hands as

to make them write? They so control the brains of the media-

that they cause them to *think*. Now, if it not manifest, that

there are many insuperable difficulties in the way of the me-

diun's knowing all that is done? If I am not in my normal

state, in the full and unrestricted use of my reason and judg-

ment, as a part of my senses are suspended, in a state of *trance*,

or mental halucination, how can I tell precisely what has been

done in the mean time?

The ability for *discrimination* in matters that appertain to

the Spiritual world seems to be a rare gift, one that is peculiar

to *MANHOOD*, to that state in which all the higher faculties are

more fully and harmoniously developed. Sometimes we find

persons who scarcely seem to have advanced from childhood in

this respect. They pass by a field covered with flowers and

charmed with their *appearance*, the whole, or a "very majestic-

body" of them, as at once believed to be wholesome and fit for

food. But a larger experience convinces that the larger part

of the vegetable kingdom is not suitable for food. The larger part of the animal world is not suitable for food. The larger part of the human organism is not brain; nor are the larger part of phenomena of the world, although what are within these. We do not, cannot know *all* about all the laws, conditions, circumstances, and causes that have been done. In a word, we do not know what has been done. And until we obtain this knowledge, it may well become us to be slow in pronouncing judgment as to *who* has done these things, or the reasons why they have come to pass.

LEROY SUNDERLAND.

Boston, June 24, 1854.

**REVIEW OF MR. A. J. DAVIS' LECTURE  
DELIVERED AT DODWORTH'S HALL,  
MAY 28, 1854.—NO. 4.**

In my last number I referred to Mr. Davis' classification of the ages of the race, and then remarked at some length upon his views in reference to Christ; and also, briefly upon the Rational or Materialistic age. His fifth classification embraced the *Practical*, which he said now was the present age; especially with reference to the phenomena of Spiritualism, and he assumed, this included all the elements of the former ages, or eras to which he had referred. He asserted, what to me is a *great truth*, and one that calls for most serious consideration by all true Christians, whether they believe in modern Spiritualism or not; that the Christian churches had become *materialistic* in the strongest sense of that term. In the early ages of the church they were Spiritual in a high degree; they believed in the direct influx of the *Divine Spirit*, teaching men the great truths of a divine life, and a glorious immortality! They believed in the direct superintendence of "Guardian Spirits," that these Spirits were all "ministering angels," and that they could, and did sensibly influence the actions of men for good; that they were able to make their presence known and felt, and that they were seen frequently, and conversed with by men on earth. The very children were taught this doctrine, in songs, taught by their mothers while they rocked their cradles! Who has not heard that sweet *lullaby*, sung by a precious mother: "Hush my babe, lie still and slumber—holy angels guard thy bed!" Who, that was born in the last century or early in the present, has not heard the Bible condemn their sins and *selfishness*, and points out a pure and narrow path to Heaven, and they fall out with such *teachings*. As to the teachings of the Churches, what that closely observes, will not admit as a general rule they fall far below the *morality* of the Bible! And the example of the so-called Christians, that even now is most *materialistic* in its *moral teachings*, and that they can neither hear nor answer our humble petitions for Light, Life, and Salvation!

Now with regard to the Harmonial Philosophy of Mr. Davis, I can see in it nothing but a *metaphysical abstraction*! The rejectors of the Bible as an inspired Book offer many reasons for thus rejecting it as the word of God; and here I would be understood as speaking mainly of its *moral teachings*. But I have my *fear*, and being a plain man I speak them out—but let me be understood as doing it in all kindness and respect for those who may differ with me. I fear the secret of their opposition to the Bible arises not so much from their great attachment to the beauties of the Harmonial Philosophy, as from the fact that the Bible requires of them many more *direct* and *positive*, but *full*, minute, and given by living witnesses, which are known to many as men of truth and moral worth, and *seen* by all men.

Had we the room to spare, it would be a pleasure not to give many of the notes and letters that form the volume of testimony given by the "hundred witnesses," but much of Mr. Fowler's concluding remarks, as they are sensible, kind and affectionate.

We see so little in the volume from which we are in any way called to differ, that we hope the book

[For the Christian Spiritualist.]  
[The following lines were written in about five minutes, by a medium recently developed.]

Night flings her sable mantle o'er the earth,  
And friendly neighbors gather round the hearth  
To tell of wondrous deeds in days gone by,  
And sing of patriots; under every eye  
O'erbrimmed with tears; and every heart will throb  
To hear the deep-drawn sigh and stifled sob!  
They tell each other of the hard fought fight  
Which raged with demon fury, until night  
In pity, o'er the mangled corpses threw  
Hershares of darkness, mingled with the dew  
Of Heaven. How when soldiers died,  
And thirsty earth had drunk the bloody tide,  
Their wives and mothers sought amid the battle,  
Unkindful of their little children's prattle,  
Some son or husband, 'midst the many slain,  
To bear them, dead or wounded, home again.  
How hearts were wrung with anguish at the woes  
Which, like some scourge, had by their murderous foes  
Been heaped upon them!

Could they only feel  
That those slain spirits, whose memories they revere,  
Had by the law of sympathy drawn near,  
And then were listening to the speaker's story,  
As he around them threw a glar of glory,  
How would their hearts rejoice! How soon the tears  
Would from their eyes be dried, and all their fears  
Of death be banished!

New-York, June 24, 1854.  
If our unknown correspondent has more of this sort of poetry, we shall be most happy to give it a place in our columns.

#### THE SPIRIT OF DEATH AND THE ANGELS.

BY CHARLES SWAIN.

THE ANGELS.  
We are waiting for the Spirit, waiting!  
We have written to the angels here,  
'Midst the outer world creating  
Glories of the inner sphere!  
From the starry hill of Heaven  
Came the angels, seeking who,  
Wherefore was thy mission given?  
He who sent thee had thee bring!

SPIRIT OF DEATH.  
She is sleeping—softly sleeping—  
Like an infant hush'd to rest;  
Over her bends her mother, weeping;  
Can I smite the fatal breast?  
Can I bear the arm that hold her,  
Wound the heart which loves her so?  
Let the mother's eye behold her,  
Yet a brash—and she shall go!

THE ANGELS.  
Linger yet—and yet delaying;  
Still thy step from Heaven's dome;  
Angels are still engaged, staying;  
Call the wandler to her home!  
We have scattered flowers elysian,  
Gather'd from immortal streams;  
Should her, then, still be found,  
Fill her soul with script dreams!

SPIRIT OF DEATH.  
She had said to me the pictures:  
And her heart was full of fear,  
For those sweet and sad embraces  
Which she knows must be her last!  
I have broken of angel robes,  
To clothe her in the robes of death;  
Must I take her from their kisses?  
From the last she must receive?

There were sounds of hosts rejoicing  
In that seraph realm above;  
Angels of trampling, and of love!  
There were sounds of midnight tocsin;  
And a mother's prayer ascending—  
Weeping, wailing for her lost!

#### MAGNETIC MAGIC:

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

#### SECOND DIALOGUE.

#### FASCINATION.

20. From the Infernal Dictionary of Collin de Plancy, 3d edition, "Agricola is likewise said to have killed and afterwards called to life, a young student with whom he walked several times around the city. But after this promenade, the young man was found really dead."

21. The Great Albert performed at Cologne one of his most wonderful sorceries. He gave a magnificent banquet in the cloister of William II, Earl of Holland, and King of the Romans. It was in the middle of winter, and yet the hall offered to the admiring guests the delights of a blooming spring. But at the end of the repast all the flowers withered and disappeared.

22. Cagliostro, continues this same writer, gave suppers which produced an immense sensation in the city. At these parties he evoked the most illustrious deceased, and caused them to sup with his guests. In the number of these apparitions were Socrates, Plato, Corneille, D'Alembert, Voltaire, &c., &c.

23. In the seventeenth century, a small magician of Franeker, called Nicolas Classen, showed ripe cherries in the middle of winter. After having offered them to his companions he took them back and ate them. At church, where the students had separate seats, he caused money to spring from the bench on which he sat, and asserted that he could perform all these sorceries by the assistance of a certain Spirit whose name was Herog.

24. Diodore, of Catania, had such power of fascination, that he could make any one believe that he was changed into an animal.

25. Faustus caused Alexander the Great to appear at the Court of Charles V, where he performed many singular miracles. As he was one day sitting with many friends in a tavern, he bored a little hole in the table, and at once from this hole poured down the most exquisite wines.

26. There was in the time of St. Louis, a certain Jew, called Zeciel, who fascinated the eyes to such an extent, that he was taken for a sorcerer by all the inhabitants of Paris. He labored every night with the help of a marvellous lamp in which no material substance was employed. Yet its light was as dazzling as that of a beautiful sun. The whole population went and ascertained the fact. It is said that the light assumed a still greater splendor whenever any new and illustrious personage knocked at the door; while it burned pale and dim when the intruders were impudent persons. It is even affirmed, that in these cases, the ground opened and swallowed the bores. At any rate, Saural assures us in his Antiquities de Paris, that St. Louis having heard of these prodigies, summoned this man to his court, and became perfectly satisfied with his performances.

27. Bodin tells us that Troi-Echelles, a sorcerer of Charles IX's reign, attracted from a great distance the links of a gold chain, and caused them to come within his hand; when all the links were heaped up there, the chain was unfolded again, and recognized to be entire. The Duke d'Anjou, afterwards Henry III, was present at this performance.

28. Springer admits that there is a sort of fascination which is naturally produced by a certain pestilence of the atmosphere, darting from the fascinator's eyes and reaching those of the person who is to be fascinated.

29. M. Pauhappe, discussing a book entitled "Mollet of the Sorcerers, by Springer, &c., 1843," says: "That to force the prisoners to confess the truth, the Judge must be very careful to avoid being touched by the culprits. These contacts would be

particularly dangerous to the Judge's freedom, if they were made on the skin, or articulations, of their hands. As for the influence of the gaze, it may be avoided by introducing the prisoners backwards, so as to prevent them from looking either at the judge or assistants."

30. I read a less curious fact at page 221 of a book called "Notions de l'œuvre des Convulsions," of which I shall speak at length, under the article "Convulsions." The author says: "About ten years ago, an English mountebank was received by the most respectable people of Lyons. He was even introduced to M. de Montazet, a distinguished prelate, who cannot be accused of credulity in these matters. The man begged leave to pierce his body through any part the assistants would be pleased to point out. But this permission was refused him, in spite of his assurance that he would directly recover from his wounds. Seeing that, he asked either a dog or a horse to submit them to the same operation. But he became soon aware that the Bishop was not willing to grant even these animals. He therefore took a rabbit from his pocket; the little thing was quite lively and full of life, as every one was able to ascertain, having been handed to a score of persons present. The rabbit was touched, examined in every sense, and then given back to the magician, who stretched it on the table, and asked in what part of its body it was to be struck. The temple having been pointed out, he took a nail about four inches long and half an inch in diameter, and drove it into the head at the desired place. The nail was so long that it passed through the head, and entered deeply into the table upon which was the animal. To prove that the brain had really been transpierced, the operator took the rabbit by its two hind legs and caused it to turn around the nail. Several of the assistants did the same thing, and observed it with the closest attention, remaining perfectly satisfied that the rabbit was truly dead. The Englishman then took and threw it several times with force upon the floor. The animal was undoubtedly dead; the whole assembly was perfectly satisfied there was no delusion in the fact. The performed then picked up the bloody animal, sucked all the humors and blood he could extract from the yawning wounds, poured into them a particular liquid, of which he alone had the secret, and put the rabbit again upon the table. Six or seven minutes had scarcely elapsed when the wounds began to join and cicatrize. After an equal interval of time, the animal moved a leg, then another, and finally the whole of its body. A moment more, and it rose with difficulty, shook itself, and tried to walk, which it did with some pain at first, and soon with its natural agility, and finally took to brows on a plant of celery that was on the floor. This phenomenon was accomplished in about a quarter of an hour. This fact has been witnessed by the great vicars of the bishopric, who told it to the writer."

You must believe, my dear friend, that I am not bibliomanic enough to quote everything that has been written on this subject. The books on the occult sciences are so numerous, that their study would occupy a man's life. But I thought that the preceding thirty facts were necessary to give you an idea of the immense variety of this science. Now I am quite prepared to listen to your arguments, and answer your objections.

JOHN. You are right to stop in your stories; they began to impress me rather too painfully, especially the cruelties inflicted upon your poor rabbit. That is really the trick of an Englishman. They are all so eccentric! But finally the rabbit was called to life again, thanks to God. It is enough for once, and I hope the miserable animal was not submitted a second time to a similar torment. But let us speak seriously now. Did you make a joke in telling me these stories, or are they facts which you yourself believe?

ALBERT. They are facts, and I am disposed to admit them so much the more, as I am able to produce similar ones.

JOHN. Let us understand each other. We are not yet in a lunatic asylum. Let us speak the language of good sense. We may appear in print one day or the other. Let us endeavor not to be hissed away.

ALBERT. It is my intention, too; I am ready, therefore, to answer any of the objections you may please to address me.

JOHN. Well, let us then begin at the beginning. In your first fact you speak of mirrors and spectres. It seems to me that the nail of a pretty hand is rather a small frame to receive such picturesque evocations.

ALBERT. For a material portrait, you are perhaps right. But however small be a hand, any of its nails will be large enough for a spiritual image. Would you please to tell me in your turn, how much room all the ideas occupy which store the wide field of your memory?

JOHN. It would be difficult to answer your questions; but I am acquainted enough with the phenomena of magnetism, not to deny the possibility of the fact. But I understand still less the No. 2, in which Simon, the magician, is beheaded in the presence of Nero and his whole court, and where you say afterwards that they were only lambs, I suppose that the lambs, Nero and courtiers, were entertaining the beheaded lamb. The ones lost their reason, and the other its head.

ALBERT. I see that you are willing to laugh rather than study. It is a bad method, my friend. Because we do not understand a fact, it would be absurd to turn it into ridicule. Are the faculties of our mind the measure of the possibilities or impossibilities in Nature? It is always a proof of vanity and unkindness, to laugh at what other earnest people admit. What would you say, if you should witness, to-day, a man flying in the air, without any machinery to support his body?

JOHN. I would only say I saw a man flying in the air.

ALBERT. It is just what the historians, or spectators of these singular phenomena, did; they tell us what they saw and considered, like you, as inexplicable. But the numerous evidences you have so often obtained about the fascinating power which the mesmerizer exercises over his subject, ought to render you less skeptical on this matter. Every day, men in their waking and normal state, confess to me what they see whatsoever you are pleased to evoke before their gaze. Why would you not believe that what you produce upon a single individual can likewise be produced upon an aggregation of men? Do you not know, too, how wonderful are the effects of sympathy, in some nervous diseases? Do not the annals of medicine give us the words of facts in which convulsions, schools or assemblies fell into a state quite similar to somnambulism? Do they not testify that in these universal trances, what one did, all the others did too; what one saw, all saw. Such are the facts which have been observed until now by men of serious character and disinterested testimony. But, if we enter now the Spirits' world, which you know as well as myself, you shall certainly have nothing to object to either their knowledge or power. Now, if you concede that the

vegetable kingdom possesses some virtues too, you will at once admit that there may be one plant, which, like the poppy, the hashish or the belladonna, may fascinate instantaneously. It is even possible to conceive this power so concentrated as to transmit its properties to the organs of the man who would absorb a dose of this substance. His simple gaze would then generate the curious phenomena we observe in the hashish and opium eaters. Each herb in Nature has its particular individual properties. I do not see why some plant would not have that of clothing (shall I say) the fascinator's thoughts with a sort of material existence, not unlike what we produce in our magnetic creations. But we shall treat again of this subject, which I shall illustrate by some quotations of more recent date, and enforce with arguments that you may either admit or reject. But let us not remain longer on this second fact, which will become clearer with our future studies.

JOHN. Let us then examine the third fact. I confess that the good natured king who was entertaining his courtiers with the spectacle of a mariner breaking down his earthenware, was rather a stupid fellow.

ALBERT. It may be; yet, in our own days do we not see mesmerizers amusing themselves with no less ridiculous tricks? Do we not see them causing their subjects to dance, to express anger, joy, madness or philosophy, by the most absurd pantomimes? This man was just as right to break his pots, as the other to strike his father, the object of his profound affection, as is proved by the following fact.

31. My friend Mr. Blesson, undertaker, Rue Aux Ours, 32, was one day at St. Gratian, near Paris, together with a company of laborers, by whom he was very much loved. The peasants happened to speak about magnetism, which they did not know under its name; but of which they had heard several facts that excited their curiosity. Blesson saw in the middle of his audience a young man who appeared to be sensitive to magnetic action. He made a few passes, and was soon convinced he had rightly judged of this young man's susceptibility. "My friends," said he to the laborers, "I shall give you an idea of what can be done through the agency of magnetism. Here is a young man whom I will make tipsy by only putting my hat on his head." Every one began to laugh, and the young man louder than the others. Blesson put his hat on the young man's head, and in a few minutes my friend's prophecy was accomplished. Unable to stand on his feet, the young man fell upon the ground in the most bacchic posture. But it was not enough for Blesson. Having taken his hat off the young man's head, he recovered at once his reason, and laughed heartily at the trick. My friend then addressed to the assembly the following proposition: "You have seen what I did with the assistance of my hat. But behold now! By the power of my will, this young man shall insult his father, and disregard him to such a point as to strike him a blow." Blesson was defied by every one, and by the young man more than by any other; for he alone knew the extent of his love for his father. But scarcely was the challenge uttered, than my friend began to act upon the subject, who soon turned pale and haggard. His teeth were clenched, his whole frame trembled in the most appalling manner. Finally, he threw himself upon his father, when Blesson and three other men took hold of him; but it was not without the greatest difficulty that he was restrained. For a moment my friend feared that he would not be able to restrain him to reason.

You see, then, that the mariner might well break all his wares, since a young man and affectionate son, was on the point of knocking down his own father. Should we not produce every day in public life, similar phenomena, we might be amused by telling tales, and the author I quoted would be considered as a fool or an imposter.

JOHN. From No. 4 to No. 15, you spoke only of fascinations similar to the last one. But you say in No. 15, that there are families who, by the power of their eyes, can render fruitful or barren, immense tracts of land. This assertion seems to me quite doubtful.

ALBERT. I delay giving you my opinions until we shall have treated the question of suspension, which we shall review a little later.

JOHN. Well; you may then continue your demonstrations on the present subject.

ALBERT. I must confess that I see only three possible interpretations to explain fascination, and the other phenomena I have alluded to. These interpretations are:—1. The intervention of disembodied Spirits. 2. The application of substances belonging to the three kingdoms of Nature. 3. The power of human will. I know the action of the first and third of these agencies; but I am quite ignorant about the second. I am perfectly satisfied that fascination takes place independently of the combinations of physics and optics, and by the power either of the human will, or certain natural substances.

Disembodied Spirits have undoubtedly the power of producing such effects upon us; they possess to a still higher degree the qualifications of the will, and can dispose of it better even than ourselves. They generalize moreover its effects by means of occult connections of which we have no idea. Being like ourselves submitted to certain social organizations, the Spirits act upon a perfect harmony of will that depends on a single one of them, and which may be compared to the uniformity of an army's movements, when it is commanded by a skilful general. Scarcely has this general uttered a word, than a unity of motions takes place over a greater or less extent of ground. So it is with the Spirits. Though separated from the flesh, they may very well act upon our own minds, and determine in us movements and sensations, just as did the general in my pre-cited example. But their action is still more easy, because the assembly who wish to witness a fact of this nature, are generally disposed to help and favor their manifestations. That is for me an undoubted truth, and I may strengthen my views by the following fact which was told to me by my friend, Mr. Renard, clerk to the deeds-office of Rambouillet. I shall let him speak for himself:—

32. "The following anecdote was related to me by M. Sinsard de la Louviere, who repeated it on several occasions, and always in the same manner: 'As I was harvesting at Sonchamp, we went to take our dinner in the shade of a large tree. The farmer—a good old man—brought us some wine, when a stranger came in, and asked permission to take a moment's rest. The old man asked him to dine with us, which he accepted. During the dinner, the conversation fell upon us. The stranger proposed to show his gratitude for our hospitality, by making a curious experiment of magic. We accepted with eagerness his offer. He then prayed all the women of the house to withdraw, lest they might be frightened. But they protested their courage and wished to prove

it by remaining on the spot. The stranger, who said he was a Spaniard, shut then the door of the house, and after having turned himself, drew a little book from his pocket. We remained all in most profound silence. A few minutes afterwards, a knock was heard at the door. The Spaniard went and opened. Then entered a man attired in the most splendid costume; he walked around the table, and left the room, by the door the stranger had left after. Twelve persons came thus successively, walked around the company, all dressed in the most magnificent and varied costumes. We stood in perfect silence, and every one of us confessed to have seen exactly the same phenomenon. The Spaniard then retired, leaving the shepherd quite at a loss to imitate his performance." I have myself heard the same man tell this story, with the exact circumstances I have just narrated. He was not at all credulous in his nature, but rather skeptical, as are generally the country savans, no less than those of our academies. And you know that this kind of people deny every thing others have seen, and reject any thing but what they say themselves.

We see from this fact that it required a previous reading in a certain book, which proves that he was evoking Spirits, and that these Spirits obeyed his summons. Such is at least my conviction. We shall examine again this question at the article of *compacta*.

As for the phenomena which are produced by the human will, I shall relate only one fact which illustrates how imperfectly defined is this faculty of our nature; yet it should be better understood; for we cannot produce a manifestation when we do not believe in its possibility. Faith is then wanting; and faith is the *soul of the will*—its principal agent,—its motive power and life. So it is that many of our actions are considered as marvelous and inexplicable, only because they are courageous, eccentric or herculean. In those exceptional manifestations of human nature, we see clearly that the whole man is in the action he performs; when on the contrary it is only a small part of his intellectual powers that act when he failed to obtain his desired object. Several times did I experience myself this singular impotency. I told in the first volume of the Celestial Telegraph, how I procured an unexpected, incredible, and instantaneous recovery, in consequence of the powerful state in which I was at that moment. All the learned men of Europe might have sworn this young girl could not be saved from death, they could not have succeeded in shaking my faith or paralyzing my action. I felt too well I was living in this child, as she was living in me. In such state of excitement and confidence, the impossible exists no more. The ordinary laws of Nature are suspended, and incomprehensible things are revealed by others that are inexplicable.

On another occasion I was likewise engrossed

by this state of *faith*, and I obtained similar results. I was willing to judge by myself how far the fascinating power of the magnetizer could influence his subject, without having recourse to the state of trance. During her magnetic sleep, I had sometimes tried to pierce Adele's taste and senses, by creating for her imaginary objects and places, or to make her mistake one substance for another. I could never succeed. One day I had the fancy of creating a well in my room. I called in consequence Adele, and prayed her to look at a particular spot on the floor, which I pointed out, asking of her to describe any thing that might appear extraordinary there. After five minutes of the closest attention she said she did not see any thing, and inquired whether I was willing to hallucinate her as I did many others? I answered that if I had been desirous of producing such effect, I would have previously set her to sleep; while on the contrary I did not magnetize her, but looked myself at the same spot which had excited my caprice. As I was uttering these last words, I was

impressed by a powerful sentiment of confidence, and I heard a voice saying in my bosom:—"Don't be discouraged; persevere a minute more in thy will, and thou shalt be satisfied." I prayed therefore Adele to oblige me by looking a minute longer. She complied with my request, but laughed at my credulosity. Yet scarcely was the minute over, when Adele, frightened, exclaimed the ground was sinking under her feet; and to avoid being swallowed, she jumped by my side. So sudden was her start, that I took her unconsciously into my arms, and ran away with her, as though she had been a very light burden. Yet she weighed 15 pounds. For several days I felt, like Adele, the greatest agitation whenever I remembered this movement of terror, or passed over the spot which had been the object of my experiment. The palpitations of my heart were such that two or three times I thought I was fainting away. Had I supported this shock with more courage, and availed myself of the great number of atoms which Adele doubtless emitted in this lucid state, I am perfectly satisfied I would have been able to make a hundred experiments of the same kind, not only upon a single person, but a great many at the same time. According to my opinion, this fact proves that I had been five minutes with the desire, but not with the will of succeeding; and great is the difference between these two states. The first is full of doubt and uncertainty; the second of confidence and